

31

SERMON

PREACHED AT THE
PUBLIQUE FAST,

MARCH the Eight in the afternoon,

At St. MARIES OXFORD,

BEFORE
THE MEMBERS OF THE
HONOURABLE HOUSE OF
COMMONS

There Assembled

By HENRY VAUGHAN, Mr. in Arts, and
Fellow of Iesu's Colledge.

And Printed by their Order.

PROV. 14. 34.

Righteousnesse exalteth a Nation : but sinne is a reproach
to any People.

OXFORD

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Die Sabbati nono Martij. 1643.

ORDERS
Ordered that Master Bodvill and
Master Watkins give Master
Vaughan Tbankes, and desire him to
Print his Sermon.

Noah Bridges.





MATTH. 5. V. 20.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.


 He Law in the beginning was given by God to perfect and regulate the Actions of Man. Now to the end it might be the better accommodated to the nature of this creature, the Law, like man, was made up (as it were) of two parts, a Body and a Spirit. The *bodily* Law served as a curb to the inordinate motions of the outward members of the Body, restraining the licentious tongue, and the violent hand, by working in the transgressours a fear of the severest punishments. Every disobedience being to receive a just recompence of reward, *Heb. 2. v. 2.* This therefore is stiled by the Apostle, *The law of the carnall commandments, Heb. 7. 16.*

The spirituall and more purely divine part of the Law reflected the soule of man, purifying it from all the stains & pollutions of thought. For *the law of the Lord is an undefiled law conversing the soule, Psal. 19. v. 17.* This part was the very soule and spirit of the law, and in this sensé Saint Paul termeth it, *the spirituall, Rom. 7. 14.* and *Clemens of Alexandria, Nag. apolux.* the elivened, animated law.

Now the Pharisees, & generally the whole Levitical Priesthood, though they seemed accurate both in the knowledge and practice of that *Corpus Juris* of theirs, even unto superstition, yet

could not they out of their beclored dullness reach or pierce into the subtle & subtle diversities, then before remaining in the outward world, and though they sought a correspondence with its inward selfe, and involved myselfe in it, yet then they indeed no more of it, then as is expected, in the outward and carriage of the hand or tongue. For by them I found the most deliberately vicious of thoughts, and the most subtle. Yet even this ~~earthly~~ ^{earth} ~~way~~ ^{they} had strangely deformed; here they set it on the rack by glosses so restrictive of the precept, and so indulgent, that they even contradicted the Canon, so forced and unnatural, that their deductions disfigured that, which should have been the measure and rule of all their actions, and the Philosophers ~~spiritual~~ ^{spiritual} ~~virtues~~ ^{virtues}, a crooked rule; there they daubed it so with the Traditions of their Fathers and their owne, that it had even lost the face and vysage which it received from God in the beginning. For the Priests said not, where is the Lord, and they that handled the Law knew him not. *Ier. 2. v. 8.* Thus the expiatory image of Gods will, which at the first had its exact proportion, conformity and resemblance, like that picture which *Polyclites* exposed to the censure and correction of the vulgar, became monstrous, the true lines defaced, the proportions by unnatural and unseemly additions marred, and indeed all over blurred and mangled. Full time was it then that another Priest should rise from *Edah*, who was made not after the Law of a carnal command: *men, but after the power of an endless life, *Heb. 7. v. 15.** This was he (looked of by *Malachy, 3. v. 3.*) who was to sit as a refiner and purifier of silver, who should purifie the sons of *Levi*, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. And here he beginneth to my judgement to the line and rightconscience, the plumbates in this Chapter, and particularly in these words, his plumbates, *I say unto you, Except your rightconscience shall exceed the rightconscience, &c.*

Hererin you may be pleased to observe with me two general parts. 1. The Condition, wherein you have these particularities. 2. The matter of it, rightconscience. 2. The Subject, your rightconscience.

ownness. 3. Both the quality and latitude thereof, is manifestly
exceed that of the Scribes and Pharisees.

4. The Condemnation of Peccacy upon the non performance
of the Condition, *Non abutur*, it shall not enter into the King-
dom of Heaven. I shall begin with the first particular in the
Condition, namely the matter of it, *rightly confected*. No. 13124

God who created the World and living every moving creature in its proper Sphere, required as from mere Naturall Agents, a peremptory uniforme course of operation without swerving or defifting, so likewise from the Voluntary a constanc and exact obedience to his will. Though these two sorts of cau-
ties differ much in their manner of working, in that the former is urged and drivne by some secret winge and blind instinct; the latter guided by the free unforced motions of its owne will, yet in respect of the regularity and constancy in operation, there ought to be a neate agreement; so that look how necessary it is for the Sunne to shone, so necessary is it for thy light to shone be-
fore men; for that Planet to walke under the line without the least deviation, for thee to runne the way of Gods Commandements without error and defection. What the Philosopher termeth exorbitantie, or prodigie in nature, namely ~~magis~~ ~~magis~~, the same is the terme of Transgression in thee, so that thy pre-
diction of stone is but the generation and birth of a Monster.
For other creatures to intermit their native operations, is but
inconveniencie in Nature; for thee to defist from duty, absurdity
in Reason.

the Spirits, whose Instruments of action, into each joyned and particle.

A Ship hastening towards Heauen was an excellent Emblem of a Christian, who must not lye hulking in the harbour of some besome sinne fixed upon an Anchor of security, but in St. Pauls expression (drawne hence as we conceaved,) must ~~make~~ ^{make} his selfe be carried with full expansive force to the place where he would be. He must be in continual motion and progresse, without the least pause & intermission, ever walking in the law of God, and casting his meditations thereon early in the morning, at noon-day, and even at midnight. Our styes and refreshments must set forward our spirituall as our naturall life. Caesar could sleepe in a moving chariot, ~~is~~ ^{is} ~~not~~ ^{not} ~~dangerous~~ ^{dangerous} ~~and~~ ^{and} ~~dangerous~~ ^{dangerous} ordering his very rest for action. As there is a running of the way of Gods commandements in the Psalme, to Rome, 2. v. 17. there is an ~~improvisatio~~ ^{improvisatio} a refining in the law. The Starres move, governe, and impart influence when they seeme most fixed. A constant motion, as it is the strongest evidence, so likewise the firmest preserver of liveliness and vigour. Those members which are most frequently exercised, are most sound and firme; whereas the palsied limbes, which doe not so much move as are pushed forward, prove but burthens to themselves. What is it that keepeth the creature in its native chrystall purenes, but a constant course; whereas standing waters breed bus serpents and corruption? When rust seizeth upon the wheelles of a curios Watch, we look upon it as upon an artificiall well wrought piece of disorder and confusione; and he that contemneth upon the fallow unmanured Soule, must apprehend it as the decays and ruines of the glorious image of its Creator, a distractid wildernes, a perplexed maze of iniury, a Theater where one rude passion encountereth with another, one extreme of vertue assaulteth its opposite, with much hurry, confusione and distractiōn. Hence it is that Clemens Alexand. and St. Ambroſe make righteousness to be a Harmony and Symphony in the Soule, a right tuning of its faculties with admirable consent, and perpetuall subordination to the will of God, so that the want of it occasioneth jarring and discomposure, as what impious man

Ph. 1. vīs
Caf.

Arguo Clavis
a quæstionis
tum. 1. 16. 1. 17. 1. 18.
μαρτ.

Strom. 4.
Harmoniam
et concordiam
bonorum spe-
rum. Ambroſi.

Is there, whose heart is not sometimes grieved with the harsh cloges of a self-convincing conscience?) Nor is this all. The defect of righteousness doth not only confound and distract the soule in it's faculties, but even in a sort annihilateth it in it's essence. For if sinne which is the absence of righteousness be likewise a privation of life, as the Scripture insinuateth, the unrighteous man, like the voluptuous Widdow, is *dead while he liveth*, 1 Tim. 5. 6. For *the spirit is life because of righteousness*, Rom. 8. 10. If then I cannot produce those flowing waters of living water, a stream of good and pious works issuing from the spring of graces within, I am but *waste waternum*, a dead Sea. & it is *Vluminum malorum*, with the Stoick, the last and greatest of evills to dye before I be departed. Of material substances there is none that beareth a nearer resemblance to the minde of man then the *flame*, whose motion when ever you repelle, you plainly extinguish. Even the grossest of Bodies by want of *Agitation*, become only heaps and masses of their owne corruption.

And since there is not a Power or Habit in the Soule but receiveth its *extrinsecall* perfection from the actions whereunto they are designed, there is not a *faculty*, not a *grace*, be it never so rich and noble in the soule, which receiveth not it's proportionable perfection according as it is more or lesse exercised. And if you please let us cast our eye upon *Faith*, which a great part of men are used to set in that opposition to good works, even this excellent and so much magnified virtue without the *works of Faith, and labour of love*, is but a Carcasie. For as the *Body without the Spirit is dead*, so *Faith without works is dead also*, James 2. 26. You see here what is the Soule as it were that quickneth it, viz. this *righteousnesse* in the Text or good works. *Ἄνδρα μέλαντον τίτανα τίτανα* *πείνασσε*. Though I. 4. 7 pift. I cannot affirme obedience to be form of Faith, yet I find them ever inseparable, and so closely linked together in that streighte neatenes, that they often exchange names, & in a sort mix natures also. The word *τίταν* which usually implyeth *Faith*, Heb. 4. 2. expresseth obedience. The *Ninewites* belief, Jon. 3, is described by their ready performance of the *workes of humili-
ation* Rom. 1. 5. 16, 16.

son of the Prophets commandments. Our Saviour is most aptolise : *This is the works of God that we believe on him whom he hath sent, Job. 6.36.* We read Rom. 3. of a Law of Faith now, every law hath his *Four direction, a directive vertue, and preceptive obediencie by a rule.* Which Saint Paul Gal. 5. 6. calleth *Faith,* 1 Cor. 17. 13. he setteth the keeping of the Commandement of God. *For with the heart man believeth unto righteousness, as the same Apostle Rom. 10.10.* For if Faith resideth in the heart, it must needs discouer it selfe by the ever tender of the pulses beaten the arme, in carmine burne breake forth into action. The scattered graines on the surface will betray the hidden Oare.

Apud Salmasius in Ep. 1 Pet. Doubtless the life of all vertue (and to we call Faith) consisteth in the Pythagorean *metaphysique* of spirit, in the right inclination and elevation of the Will, joyned with a stirring vehement and apt to act and execute her commandments. If any vertue could be conseruative to litle in the soule, and not impart it selfe by action, it would better become a Melancholike Anachorite in a Cell, then a Christian in a Common-wealth. It is incident to the nature of all more refined essences to betray themselves by their operations, God in the Production and Administration of the world, the Soule by her reasoning, and Faith by her effects. Even the dullest and most inactive of substances have their emanation of Spints and Transient acts, if the speculations of some more refined Naturalists misinforme us not. Who is Christ's faithfull servant, but he whom his Master when he commandeth shall find doing, who with a serious care and diligence affecteth and executeth what was enjoyed him? He receyvereth the *Signe* in the Gospell, and passe admission to his favour. Then this heavenly vertue hath such a stirring, moving power to obedience and righteousnesse, it is not enough for believynge men, like Melancholike Fanciulikes, to conceit themselves Princes, to dicaine of Circuities, Sieges and glory. The Beatifical Vision cometh not with such Dicadise. A fond fancyng of Heaven, and a groundlesse contemplation of what joyesthy bare presumption shall suggest, can transport nought of thee thither, save a deluded thought. Is it not the highest parrot impudence for a man to extend his hopes as faire as his wilshes,

wishes, and these as farre as his fond fancies and imagination, But perhaps thou hast persuaded thy selfe thou art even from eternity inrolled in the Book of life, and fearest no sponge to wipe thee thence. That is a strong faith indeed. But make it appear thou art so by thy righteousness, *make that election sure.* *Iacobadius* tells us there is no man written there, but יְהוָה יְהוָה for his righteousness sake. He spoke like a Jew or a Jesuite : none I believe without it, though not for it. There is certainly a booke in Heaven, a scroll wherein all our actions good and evill are written downe. *Nazianzen* is very expresse. We shall be all inscribed [in that Book] *and yet* *declar* *the* *new* *Covenant*, *xx.* but according to the quality of our works past hitherto. Thou needest not trouble thy doubting soule with an overcurious search into Decrees and Mysteries, but fixe thine eye upon the lower rounds of the ladder, and assure thy self with much confidence, that if thy good works here below be none at all, thou art wiped out of the book of the living, thou art not written among the righteous.

In Dan. 12.

Orat. 9. περὶ
ἐπερνούσαςλογία τὸ
προφητεῖ-
ατος λόγων,
ποτε τὸ γραπ-
τικὸν μητρο-
γονον. Κα. Epiph.
Hæref. 31.

It hath been alwayes observable that the most earthy soules have with greatest presumption and confidence ever pretended to the more raised and highest agitations of the mind, even unto rapture and extasie, as the *Gnostickes* and *Valentinians* of old, who though they were of men the most brutishly carnall, yet conceited themselves to be πρόφηται ϕιρτιναλ, so farre exalted above the ordinary spheare of mortalls, that they disdained to make use of the body for any virtuous action, fancying themselves saved by the refined speculation of some hidden mysteries ; not much unlike the *Anthonianians* and *Eusenians* of our times, who building merely upon the whisperings of their private spirit, and their skill in the many scores of abused Texts, with so little scruple break through all the barres of Law and Gospell, and yet profess themselves the onely Christians. It seemeth it was Christes busynesse to ease our shoulders not only from that **מִשְׁבֵּת** the insupportable burthen of Ceremonies, and the Malediction of the Law, but to disengage us likewise from the obseruance of the Morall precepts; not to fulfill but disanull the Law ; to introduce and authorise not a sober liberty, but

Iud. 16.

Rom. 8.6.
1 Cor. 1.26.
2 Cor. 1.12.

Tit. 1.1.

Or. 1.

Greg. in loc.

Albuelis sum-
mis arboribus
fertilior est, &c
Plin. Nat. Hist.
1.14. c. 2.

meere humane licentiousnesse. There is with the Apostle a *Wisdome of the flesh*, and a *spiritus vni & christi*, a kind of flesh, and fleshines in the very mind and spirit. This is the Godly wisdome, & the Spirit the Men vaunt of. *These be they which separate themselves, sensual, having not the spirit*, Jude v.19.

The curious Affectation of knowledge, joyned with a neglect of righteousness spreadeth it selfe farther, and is indeed the Epidemicall disease of this age. For whereas Religion is the knowledge of the truth which is after Godlineſſe, we are so much for the knowledge and the ever learning, that we have lost the godlines: we know not what is to visit the fatherles & Widdows in their afflictions, to cloath the naked, and to feed the hungry, to doe good and distribute, which make up the better halfe of Religion. Therefore Nazianz. well defineth it by *Eum&dua* a right obedience, and *epi&dua*, which is to be religious, is *χριστος ιη-* with the Etymologist the reaching forth of the hand, to put ones life in his hands, as Job puts his c. 13. 14. that is in S. Gregorius Allegorie, *Cordis intentionē in opere ostendere*, to shew forth the intention of the heart in the work. Now it is our common malady, that the vitall spirits are not naturally dispensed from the heart into the hands and feet, but fly upwards to the brain. The Vines in the Naturalist are perfect emblems of us, which were more fruitfull above, more barren beneath. The Platonists among their many excellent discourses that the Soule ought to be purified; that this purgation was to be wrought according to its principles (so they terme faculties) *λόγον τὸν καὶ ιστον*, the reason understanding and will, not them without this. The Scripture saith the same Act. 15. *God purifying their hearts by faith*; by faith, a divine virtue affecting and seated in both the faculties of the Soule, purifying both. Thus 2 Cor. 4. 6. *God hath shined in our hearts*, there is the will, *to give the light of knowledge*, there is the understanding purged. For this, like some transparent body, transmitteth the beams when once they have chased away those, its grosse mists of dulness and ignorance into the Will, where they unite and concentrating produce heat, which strongly worketh out the corruptions thence, and disposeth it thus purified, chased, and supplied with charity, for good

good works. Consider now what a worthless thing is light without heat, it is but the splendor of a putrid Gloworme, or the blaze of an empty Meteor. *The wisdom of the Prudent is to understand his way*, saith the wisest of men, *Prov. 14.8.* This is that *epiorne dñgloz*, *the wisdom of the Inst*, *Luc. 1.17.* and that which is seated in the very heart-roots, *Iob. 38.36.* The Philosopher that defined Science by Prudence, which is a Practick habit, was not much mistaken. *Iamblicus* describith true Wisdom by righteousness, nor was that known in *Plato's* schoole, whereby men were assimilated to the divine nature, but *Singa* or *z̄ dñsor, z̄ h̄d̄du*, to become righteous and holy. *The knowledge of God is to judgement and righteousness*, as appeareth out of *Ierem. 22. v. 15, 16.* Thus *Hof. 6.3.* where it is *us cognoscamus Dominum*, that we may know the Lord, the Hebrew *Scholias* read it *that we may worship and serve God.* Meir speculation without practice, be it never so cleare and refined, is but vaine and fruitlesse; it is but like the wearing of a glazen eye, which though it be resplendent, yet is it altogether unserviceable for the guidance of our motions. The *Pharisees* here were knowledge & broad Phylacteries of Law from their foreheads down to the very skirts and frienges of their garments, and yet our Saviour termeth them *Fooles and Blind.* For what greater argument could there be of ignorance, either exceeding grosse or most perniciously wilfull in them, then to offend with so much conjoynd light, and like *Charon* in *Lucian*, therefore to stumble because arrived from the darkness of Hell in sight of the Sunne.

I told you out of *S. Paul* of a *Wisdom* (or rather *prudence*) of the flesh, a great bane of Piety, *S. Austin* expounds it of an unrighteous Civill Prudence. And because I am told by some learned Interpreters, that the *Scribes* and *Pharisees* here, had they joyned righteousness and prudence together, might have *sate in Mōses* his chaire uncontrolled, & have escaped the sharp reproof of my Text, I shall speak something of the necessary conjunction of these two.

In every laudable Counsell and Resolve as there must be Prudence to chuse the Subject, & meane with their Proportion, so

*H ὁρόνος ἡ
τὸ δικαιοεῖ-
ται. Anton. 1.4.
Zeno apud Plu-
tarcb. de virtute
morali.*

*Georius et Nicae
diximus. xx.
Ioseph. de rat.
Imp. Vid. Plat.
in Theatet. a-
pud Druſum.*

*Mat. 23. 17.
Ich. 9.41.*

*In 'Emonem-
tis. dial.*

*H τὸ ἀπειθεῖ-
σθόν ταῦτα ὁ-
δὸς ἐν ὅρονος
ταῦτα τοῦτο.
Aristot. 1.6.
Etb. 12.*

likewise Justice and Righteousnesse to levell and direct these
meanes to a due end. The prudent man is alwayes the good
man in *Aristotle*. For how is it possible that a Soule troubled
and clouded with the fumes and mists of vicious affections can
discover ought aright through that even glasse of corrupt pa-
ssion, which presenteth things unto us with the same Obliquities
and Deformities as it selfe is affected with; how can it fixe it
selfe on the steady consideration of those infinite accidents, con-
sequences, conjectures, oppositions, those intricacies and perplexities,
those small particularities and circumstances that occurre in publique affaires? *Saint Paul, Rom. 1.* speaking of the
Gentiles who *withheld the Truth* (i.e.) the light of nature and
conscience in *unrighteousnesse*, saith v. 21. *That they became*

*Vid. Arisot. ut
supra item c. 5.* Thus both wise & perverse, and deprave the habit of Preaching Pain
vaine in their imaginations, and their foolish heart was darkened.

Thus doth vice pervert and deprave the habit of Practick-Principles in us, yea and in a sort destroyeth even *Rationall Nature* it selfe, which (as the Schoole-men rightly) doth illuminate that Habit and informeth us in the best Expedients for the ma-

Plut. de Audit. rage of Warre, the recovery of Peace, for the regulating and preserving of humane societies. The Lacedemonian Magistrates rejected wholesome advice, because it proceeded from a loose Liver. It cannot be denied indeed but an impious man may at sometimes produce good Counsell; but it is likely to a perverse unjust end. Who is it but admireth the subtilty of *Architophel*? but it was for the deposing of a good King; or the cunning of *Jeroboam* to keep the People from going to *Ierusalem* to worship? but it was to make the breach more wide and desperate, and to establish his usurped Throne. There is a Prudence of Ser-

Hom. 5. in Ec-
clesiast.
Plut. Pol. ic.
Precept.
pents, which as *Basili* observeth, preserve and benefit them-
selves, but themselves only: such as is to be seene in those
who were about *Stratocles* and *Demiclides*; who invite one an-
other to State-Employments as to a golden Harvest, where you
shall reap that mans honours, the second's Mannours, and the
thirds great Office. *The wise mans eyes are in his head*, saith
the Preacher, c. 2. 14. where are the fooles then, saith *Nyssen*,
are they in his heeles? yes, or as *Solomon*, in the ends of the earth,
Prov. 17. 24. to regard the enlargement of his owne worldly
profits.

profits, pleasures, and terrene happiness; whereas the wise man casteth one Eye upon the Heime, and listeth the other to the Starre in Heaven, by which he steereth his course in the midst of the Billowes.

There is besides the Municipall Law, and Statutes, a *Law and Testimony*, whereby Men should direct their Determinations. For we cannot pronounce a right judgement of actions and affaires, but by considering their dependance, and relation with the prime Cause and rule of all our works, namely the Will of God. Whatsoever recedeth from that rule is unjust, what is unjust is founded not upon equity but violence; and because such Constitutions and Mandates are not imposed on Men without Tyranny, they are never happily executed. Have we then a recourse to the Law and will of God, & we shall not need those unnatural Instruments of the *Machiavellians*, Perjury, Lying, Deceit, Dissimulation, Vnjustice and the like. It was in the Porch of the Temple, that those two maine Pillars of a State, *Iachin and Boaz*, Stability and Strength were erected. The 1. Kings. 7. Jewes deliver that their supreme Court of Iudicature was in the South part of the Temple; and that their Kings Palace joyned with it. For Religion must be *Noμοςειας ἡγεμονία*, the foundation of Law-giving; and ought to be, saith *Aristotle*, the first of publique cares. The Christian Emperours therefore were wont to advise with the Governours of the Church, that nothing might be done contrary to the precepts of Religion, or to the prudence of Gods Church: as the Romans likewise with their *Faciales*. The Scepter of *Minos* in *Homer*, is but *ταύτις* In Minoe, Διός, in *Plato*, the Doctrine and Discipline of God. Hence was it that the Ancients cloathed God and Prudence with the same Armour; now the Armour of God in *Is.59.* is the Helmet of Salvation and the Breast-plate of righteousness. Plut. 7. Pol. c. 11.

When a Nation manageth its affaires by the Dictates of private spirits and desires contrary to the knowne rules of Piety, Vertue, and Obedience, it becommeth like the *Israelites*, a Nation *void of Councell, neither is there any understanding in them. Dent. 32.28.* as their meek Leader Characters them. Then through the wrath of the Lord of Hosts is the Land darke-

ned, and the people shall be as the fuel of the fire: no man shall spare his brother. *1s. 9.19.* darkened with clouds of Jealousies and vaine feares which their owne guilt shal suggest unto them; and will streight gush into a storne. And when their pathes are made darke and slippery enough, they proceed, like the Heathen of old, in performance of their ridiculous rites to *Conus* the God of Councells, *Equos* & *Afino's Coronare*; or like blinded *Samson* to lay hold on the goodly Pillars, them of Church or State; and in stead of strengthening and confirming to overthrow the whole House. But sometimes, that they may the more certainly arrive at their deserved perdition, the Devil, he hangeth forth a light, such a one as I have seen in a Lampe burning and fed with a sophisticated and strangely tempered Oyle, which presented the Beholders with uncouth Serpents, Beasts, Antick shapes, and new-tangled Formes: or like him in the Gospell, they beginne to *see men walking like Trees* (i.e.) with the head, which beareth analogie with the root in the Tree, downewards; the King below the People.

Boxhorn.
Quest.
Rom. 39.
Iud. 16.

Mark. 8.24.

2. Offic. c.8.

Aristot. 5. Eth.

S. Ambrose evinceth the necessary conjunction of civill Prudence and Righteousnesse from what is delivered of *Solomon*. *That the wisdome of God was in him to doe judgement.* *1. King. 3.28.* no gift from God descendeth upon an impious soule: The rayes of the Sunne, though they kindle Starres and enlighten the ayre, yet require some preexistent light in those Starres and in that ayre; and ere the beame of Wisedome be shot into men from the *Father of Lights*, there is necessary in them a Light, even that of good works and piety to shine before men. Indeed true righteousness hath much of that quality of light with it, that it must needs discover its glory to others benefit, it cannot be dammed up and smothered: it is that *alboreus aera*, another mans good, yea, and more anothers then its owner, and therefore aptly resembled by Oyle, which doth the outward parts of the party anointed more good, then the inward. And though it hath this diffusive imparting nature with it, yet hath it this common too with every other more particular vertue, that it is *lusus*, every mans owne possession, and claimeth a Seat in each Soule. And so I come unto the Subject, *your righteousness*. No

No quality can perfect or adorne the mind, save what is seated and inhereth therein. For he that glorieth in another's rich endowments, betryeth but his owne poverty in them. It is the most silly pride and ostentation to bragge of borrowed plumes. For nothing certainly can place us in the least degree of happiness, but what we can call our owne; Felicity being *auisib; n.* 1. Eth. c. 5. something we our selves possesse. Therefore as *the just shall live by his faith*, Habac. 2. 4. so by his owne righteousness too: for every man shall receive his owne reward according to his owne labour, 1 Cor. 3. 8. We are placed in this world, as in S. Chrysostom's Episcopip, in a Tasker-roome. Every mans worke ~~was~~ ^{the man} shall be made manifest—and the fire shall try every mans work ~~as~~ ^{is} 10. 1. 10. of what sort it is, saith S. Paul, 1 Cor. 3. 11. The allusion here, T. 7. Sa. according to S. Jerome, is unto severe Mint-masters, who required a strict account from their Refiners, & took an exact survey *De locis Hebreis.* and tryall of each mans performance, to see whether the gold was brought to its just straine of purity or no. God requireth no lesse a care from us in that great worke of our sanctification, and purging out the corruptions of the Old man. Therefore *let every man prove his owne worke, and then he shall have rejoicing in himselfe alone, and not in another*, Gal. 6. 4.

And since there is not a Soule, but must give an account to God for it selfe, not to be effoind or excused by a *Dedimus pro testatem*, relation, dependence or pretence whatsoever, not to answer by other Proxie then its owne convicted conscience; thinke not to be covered under the supposed Mountaines of others merits (*those Mountains will melt in the presence of God*) or a supply from the Saints and Martyrs righteousness. This were contrary to course for thee to graffe thy slip of wild Olive on the good Olives stock. There is an inestimable disproportion betwixt the afflictions of the severest Penitentiarie and celestiall blisse. For, *non sunt condigne passiones, The Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us*, Rom. 8. v. 18. Look what pressures soever the Saints endured in this life, they were in respect of themselves necessary, to consummate their owne vertue, and to prepare them for a greater weight of glory. That Cloath which

is to receive the more illustrious Die, is that of Purple, must be steeped in the foulest coulours; it requireth more wringing and stretching then what was intended for an obscurer hue. Out of our afflictions we weave those Crownes of righteousnesse; and the most adorned is most thorny, they are Crownes of Equity and Goodnesse, as the *Syriacke* Text readeth it in 2. *Tim. 4.8.* for in exact equality the least graine of Blisfe overballanceth the most Transcendent and heaviest Passions. *How should man be iust with God?* saith *Job. 9.2.* and if not just himselfe, his bankrupt Store cannot supply my wants. The wise Virgins in the Gospell gave good reason for their deniall of Oyle to the foolish; Not so (say they) *least there be not enough for us and you, Mat. 25.9.*

It must be then *Vestra iustitia, your righteousness*, yet, there was a feare, you see, in the wise Virgins, that there was not enough of this Oyle; the Lamps in the Sanctuary had no secret spring in the bottome, but were replenished from abroad, with that which distilled from the Olive-branch. Our own inherent righteousness is too narrow a garment to cover nakednesse, it is but *in oīvīn pīvīn mīlānā* a cloathing of Figge-leaves, as *Macarius*, like that of our first Parents, which betrayeth the Sinne and Shame together. When we view those which proceed from our own naturall strength and arme of flesh, we find the best of them to be but the Prophets *sourre grapes* and *evill figgs*; yea, our most religious Actions, which are crowned with an influence of grace as they issue from depraved Principles, and mingle with that *diabolus pīlīm* in *Epiphanius*, that stremme of Brimstone, which runneth through the channells of the Soule, must needs contract if not an inherent staine and tincture thence, at leastwise much imperfection. It appeareth by the Law, that the *Lame* and *Blind* were not to be offered in sacrifice; now if we respect our own inherent righteousness; as it proceedeth from a seduced Reason there, it is blind; as it is the issue of a perverted distorted Will, there it is Lame. This then cannot be the *sacrifice of righteousness* wherewith God is pleased, *Psal. 51.19.* it is but the *Sacrifice of the corrupt thing, Mat. 1.14.* For God who cannot behold iniquity, requireth a righteousness

Homil. 20.

Ezek. 18.
Ierem. 24.

Hæref. 64.

Deut. 15:
Levit. 22.

holynesse as untainted as his own justice, as streight as his own will without the least obliquity. To whom shall we have recourse for that? Who ever arrived at such perfection? Only the Lamb without spot and blemish, our blessed Saviour, who on the Cross bore our iniquities, yea, and our vertues too, like Aaron taking away the inquiry of the Holy things. Thus was he made unto us righteous, *Exod. 28 38.* *1 Cor. 1. 30.* In him are we blessed, *Ps. 72. 17.* that is, saith the Chaldee on that place, in the 88. psalms righteous. But, what need then of *Vestra justitia* in the text, if his satisfactions sufficiently absolve us from guilt and punishment? Much every way. For to this end were we redeemed, that we might be a people zealous of good works. The Sheepgoate say the Jewes, made atonement for all the transgressions of the Law, but still upon condition of repentance. For never yet did a true faith in Christ's merits exclude penitentiall and charitable works. Beside the propitiatory Sacrifices, which shadowed forth Christ's oblation of himself, the Law ordained also Peace-offerings, or offerings of Holynesse, as the Chaldee on *Leviticus. 3.* calleth them; these are to be offered by us in our good works. Therefore *Revel. 1. 5. 6.* is Christ said to have washed us in his blood, there is his propitiation: & to have made us Priests, there he imposeth on us a sacrifice, namely, to present our bodies a living sacrifice holy and acceptable unto him. He indeed is our High-priest, who like him in the Law sets a value on our oblations, sanctifieth and accepteth them though they be but a paire of Turtle-Doves and two young Pigeons, the poor womans offering, be they never so mean and contemptible. He stampeth our Brassie and Copper money, and maketh them currant. He crowneth our righteousness with mercy and loving kindnesse. We which were before those *Empty Vines, Hos. 10. 1.* by the vertue, succour, and influence, communicated from Christ's sufferings prove loaden with full clusters and fruitfull in good works. His grace addeth life and colour to the oblique lineaments of our morall actions, which are in themselves mixed with so much darknesse; and those *monstruous rages in Esa 64. 6.* become that fine dinner clean and white, which is the righteousness of the Saints. *Rev. 19. 8.* However we are justified by

Tit. 2. 14.
Maimon. de
Penit. 6. 1.

Rom 12. 1.

Faith

Part of our Saviours obedience, weare sanctified certainly by our own good works, which deriving an expiatory nature from his blood; wash off the deepest stains of concupiscence, & cure all lamenesse and imperfection in us. The wither'd hand is restored by a discreet chearfull liberality; the rash by a repressive lenity; the loose emissions and glances of the eye stayed by a grave chastity; the crooked foote rectified by prudence. Thus doe our vertues mitigate and abate our excesses, supply our defects, correct and qualifie the malignancy in our affections, exalting the whole man both in body and soule, to that strain of perfection, that the grossenesse of his nature will admit. To keep the Commandments, this is the whole man, Ecc. 1.2.13. For righteousness is not a colouring of the skiane and painting of the outwards, but is true and sincere, must issue from the heart and purify the soule likewise. And so I passe to the quality of our Righteousnelle.

It must exceed that of the Scribes and Pharisees.

Not to mispend time about the Originall distinction, (which was not great) Rites, and Institutes of lives of the *Scribes* and *Pharisees*, whereof the *Historians* & *Criticks* give you just account, give me leave to glance at some few particular Vices and Practises of theirs, which more concerne us, as being taken up in our times; though even herein I find my selfe prevented by.

Bishop Moun- the accurate labours of a late Prelate in this Church; yet I shall
tague Appara- gleane some what after his harvest. The *Pbarisites* were not
zu septimo. confined to one Aegae Nation. *Nazian.* o. 24. b. 5th. his.

Conditions and manners, though not of Profeli-
on and Discipline.

Hæres. 16.

To beginne with the name: I should incline to Epiphanius his opinion, who interpreteth the word *Pharisee* by Separatist. For thus St. Paul, Rom. 11. 1. who received his education in that Sect, being now called to be an Apostle, saith, with allusion to his former condition, that he was *apostata & separata* for the Gospell. For they were such as the Prophet Esay speaketh of, c. 65. v. 5. who were used to say, *Stand by thy selfe, come not near to me, for I am holier then thou*. It was part of their Vow.

to withdraw from the Sonnes of the Earth, who were but *3. et bellum pedum Phariseorum* (as the Proverb ran) and the contagion of common breath, and fancying themselves Men of that transcendent Holiness, by way of eminency entitled themselves the *Holy-Congregation*; a title familiarly abus'd by each prophane Conventicle, and in this part of the World first usurped by the intemperate Reformer of the Neighbour Kingdome and his seditious rabble. It was an Argument of a low sordid spirit with them to hooke to received Customes, and therefore were singular in each gesture, insomuch that to pray with a bended knee (which yet I conceive the light of Nature instructeth us to do) was a signe of a crest-fallen and over guilty loue; we find him in the Gospell *standing*, as judging Prayer to be a familiar salute and compellation, rather then a dutie.

If you look upon them as interess'd in publicke affairs, they of all others were the most active and prevalent men in the Great Court of *Sambadrome*; the Gospell maketh them still the leading men, as who had gained such an opinion of Sanctity with the People, that they only bore the sway in matters of Civill & even of meer Ecclesiasticall cognizance. They call the Councell against Christ, *John 11*, still dispute his Doctrine, and persecute him even to his *Consummatum est*. Saint Paul a *Ben amite*, and therefore neither Priest nor Levite, and before his Conversion a Pharisee; hee the fiercest persecutor of the Saints. If we but consider them in reference to the Civill government. History mentions not more turbulent and seditious dispositions, nor greater opposers of the Regall Dignity; Men so obstinately resolved to disobedience, that they could by no means be induced to swear Allegiance to the Roman Emperour, to whose Scepter Conquest had long before subjec'ted the Nation. Here, I must conselle, the comparison falls short. They will rise in judgment one day against thoſe Christians that have sworn Allegiance to their Sovereigne, and yet so often violated that sacred Oath. To goe on. They were men skilled in all the Mysteries of exciting the ignorant to Rebellion, as Methodicall in this work as the Devil himselfe, and like him in his first stra-
tagem

Posephus An-
114. 17. 6. 3.

Mar. 14. 52.
Acts 24. 6.

Casaubon. in
Theoph. Cas-
aus.

Math. 23.

ragem on Mankind, first insinuated themselves into the mindes of felly Women, as appears by their practise to supplant *Herod*, having with no lesse fability and malice endeavoured the deposing of *Hircanus* before. Nor wanted they their Scribes and Instruments among that Sexe, such as was *Hulda* the Woman Scribe, I need not tell you of their exquisite Dissimulation and artificiall managing of the most impious designs under the most specious colour, who could persecute Christ in the Gospell, and St. *Paul* in the Acts, out of pure zeal to the Law of God, & his Temple. I could wish they were not imitited, by such as can render the most impious practices smooth and plausible, who can pull downe the Church with Gospell in their mouths; as the *Vine-Pretters* wrap themselves in the leaves of the Vine, when they goe about to devour the fruit. Here the comparison commeth infinitely short again: the Pharisee (having ignorance for his excuse) will be one day justified before such Christians, who maligne none for destroying, but for edifying the Temple, for rearing it out of its dust & Cobwebs, into the *beauty of holiness*. It were endlessse to trace them through all their crooked paths. The Summe of what I have delivered of them, and somewhat more, you may be pleased to receive in a short and pithy Character, from the pen of the industrious Annalist. They were (saith he) *Regibns infidi & infesti, factiosi, arroganti, perfidi, &c.* Faithlesse and malitious to Kings, factious, reuelst, perfidious, immoderate, ambitious, all which vices they palliated with a Mercenary Sanctity.

But to consider them with something a nearer relation to this Text, they are (in the judgement of most men) under the lash here for these two respects. 1. For their Hypocriticall and meerly externall righteousness. *Woe unto you Scribes and Pharisees hypocrites*, seaven times in the Gospell for this day. 2. For their superstitious Will-worship, grounded either upon their own new fangled fancies, or the unwarranted Traditions of the Elders. The word in the Arabick Text for *measurio* seems to touch upon both these defects of their righteousness, which signifieth *Kirstenius, excellere honestate & copia*, to exceed in goodness, there is the *quality*, in plenty, there is the extent and *latitude*.

To

To begin with the *quality*: ours must not be *laetitia vestimentorum* a Pharisaicall Miniature, a cleansing of the outside of the cuppe, the specious outwards of a whitened Sepulchre, but sincere in the mind, heart, and affections. If we first search into the ground of their Hypocrisie, we shall find it to be that, which I mention'd in the beginning, the corrupt Interpretation of the Precept to a meere carnall sense, though there wanted not the common outward motives, as to gaine the reputation of *Pious* and *Just* with the People: and the like.

This was the pure Jewish piety, even the bereaving of Religion of its very life and essence, which is the purifying of the soule, as *Justin Martyr* in his Dialogue with *Trypoe* fully ^{Tynne may'ra} ^{apokryphas re-} ^{voilates, &c.} chargeth them; Thus had they sunk into a dulnesse more grosse than ever clouded Pagans eyes; For the Heathen Lawgivers though it was impossible for them to impose a penalty on vicious thoughts which by the advantage neither of Art, nor rach, they could looke into, yet every where prescribe most wholesome rules and admonitions, tending to the uprightnesse of the mind and intentions; it being the end and scope of all Lawes whatsoever, not so much to punish the offender, as to make men unwilling to offend. Though it be not a difficult matter to impose upon the sense and judgement of men, with whom Tynne may passe for silver (as the Phylosopher) or a baser Mettall dipped in gall for Gold; it is not so with the Judge and Searcher of the Heart; he soon discovers our adulterate coyne, and slips by the severe Touchstone of his Law. He who as the Prophet *Essay* c. 45. v. 7. speaketh, *createth the light and darknesse*, must needs know both; *The darknesse and light to him are both alike*; He seeth the exterior Acts, thy *light* before men, he vieweth the hidden vaults and recesses of the mind, *the darknesse of thy heart*; yea he looketh byond that secret spring of thy irregular actions, for even when our heart cannot condencane us, he can. Therefore is his Law *Spirituall, Rom. 7. a Law of fire, Deut. 33. 2. He pleadeth in flames, If. 66.* By these he examineth thy dissembled humiliation & repentance, thy solemne Devotions, the stubble and trash of thy Performances. His word is a *discerner of the thoughts*, privy to our most retired motions, yea our very *Heb. 4. 12.*

first suggestions. He saith, *Jaith Justin Martyr*, that *anacum-
muth or spakyn*, the first fumes and exhalations of the appetite; he
loathes our whole progreſſe in ſinne; our firſt conceptions of it, when
it is a Cockatrice in the Egge, our Articulation of it, when
the Will reſts and delights in the unlawfull fancied pleaſures;
in the confirmation of it by the act of conſent, and laſtly in the
production when it is hatched and brought forth. In *Amos*, we
find the word *Working* used for *thinking*, the Thought
and Fact being equally discernable and guilty with God. In this
Chapter we are bid to cut our *right eye*, and *hand off*, if they of-
fend us; that is, the riſing affections of the Concupiſcible, and
the rafh bubblings of the Irascible faculty. Dost thou then bri-
deth thy angry thought? doſt thou caſt off thy offendive hand? Stay
the loſe exhalations and glances of the eye? thou pluckest it our
from thee; for thy iſcivious light, though thou goe no farther,
hath its condenmation. How ſtrict a Covenant ought we then
to make with our eyes, as *Job* did, and with what care ſhould
we ſhut up the windowes of the ſences, that no alluring obiect
ſhooteth through with its gilded beaties into the ſoule? It is a fa-
ſpud Coch. in
mous ſaying among the Jewes *Thou Nazarite, whom*
anbedrin.

Mat. 5. 28.

Job 31. 8.

Prov. 4. v. 3.

Mor. 1.

As we muſt with the beſt diligēce repell the aſſaults of thoſe
rude beaſts from without, that would come and trouble the wa-
ters, ſo eſpecially let us remove thoſe poſiſoned rods from
within the fountain, and the ſtreame will run pure and cleare.
Now the ſource and fountain of all our actions is the Heart. It
is *Solomon's Counſell* that we *keep* this *with all diligēce*, or as
the Originall, *above all keeping*, for out of it are the *issues of*
life. Therefore hath nature ſeſced it with certaīne ſwords, to
protect it from the gentle ſurprifalls and ſmoothed violence of
enticing delights. The heart in the middeſt of the body is like
the Spring in a wach, ſo that we muſt diligēently preſerve it
from that *Malitia pulvra* in *Gregory*, from the ſmalleſt durt of
wickedneſſe, elſe the motions will be irreguſar. And if the Phy-
ſicians Theorite be true, that *καρδιας αἰδηνεῖ*, the heart
wounded will dye, and the leaſt pinch there be fatal, how in-
evitably

vicibly killing is that which the Schooleman terme *aberratio cordis in peccato*, which is but the bare admission of a vicious thought, but the recalling of it, and the reflecting on that thought anew with fresh delight? This like their persecution of the ill spirits in the blood (according to late observation) breedeth a serpent in the heart.

Besides, seeing our actions are in themselves but meere agitations of the body or minde, or both, signifying nothing ere the intentions of the Heart stamp and distinguish them, conferre life and difference on them; should it not be our first and chiefest care to set the heart aright? This is that the Law requireth, that Cubit of the Sanctuary which measureth out judgements or rewards, not according to the pompe, shew, evont and substance but the *modus*, the manner, intention and the Scope of our works.

1. A forme and visage of Godlinnesse serves not the turne, it would better because one of those Pagan Mimicks in time of persecution to act and personate the Christian, then a devout worshipper, which serveth his God in *Spirit and in Truth*. And yet not in spirit only, as some would deduce from those words in S. *John 4. 23.* as if their bodies before the Resurrection were become spirituall. God who gave us both body and soule doth in justitie expect worship from both. He will not be pleased with a halfe service and lame sacrifice.

Again, not in spirit only, but in all outward conversation. For as in *Plato*, so in *Saint Paul*, we read of an inner & outward man; and the heathens rule holds good in our worship of God, it must be *Exors et priores* both with the outward and inward; for besides that *hidden man of the Heart*, he must have thee in all outward relations and capacities, as Master of a family, as member of the Church or state. As there was *Thumos*, integrity on *Aarons* breast, so *Vrim* Light to display it forth, and *Sanctitas*, *Iehova* written in his forehead. The *Uprightnesse* of life (as is well observed) is described in the old Testament for the most part by *round* and *straight*, Metaphors drawne from Timber, which must be found not hollow, and that is to be *unreprovable in the sight of God*; then straight not crooked, and that is to

be *equum L. u. 3.* unblameable before Men. Our cloathing of righteousness like the garment of the Law consists of *Vestimenta* and *Stola* an upper and weather garment. The like of God was overlaid with Gold within and without. Our glory and resplendency must be like that of the Kings daughter, which though *all gloriouſe within*, yet had her cloathing of *wrongs gold*, and her raiment of *needleworke wrongs abut with d. v. fe colours*, *Psal. 45.* Moses had glory in his face and Countenance comming down from the Mount. The Apostle is expressit; *Glorify od in your body and your spirit which are Gods*, *2 Cor. 6. 28.* but with the spirit principally, because it is the more noble part of man, and in the judgement of some Philosophers, the whole man. *Gregor. Nazian.* saith of his Father, that he was *Πλούτος τοῦ πατρός, πλούτος δὲ τοῦ προπατόρος*, That he was great in appearance but the intide of him was the richer. The Temple we know was overlaid with Gold, and that Gold was consecrated by the Temple under it. Therefore say some, it is said, that the Kingdome of Heaven must begin within us, *Luc. 17.* The Heart indeed is *Primum Veneris* in the method of Grace as well as nature. That light which now sheddeth abroad its glories, was first like that of the Eagles in the *Revelat. 4. 8.* hidden within, else were it but as the shining of a Marble flase over the Tombe of corruption and rotteness. Wherefore it is observable that Religion which b. idleth the thought, beganne many hundreds of years before Lawes and Civill Constitutions which are only able to pinion up the Ayme. As in the Aprolles expression, *Col. 3. 5.* *Fornication, uncleanness &c.* are our *Members upon earth*, So in St. Gregorius, *Religio est mensa membrorum*, Religion is a member that goeth to the very conuincion of the Mind; there I answe, it is originally fixed and seated, and thence sends forth its beames through the Body as though a pierced cloud, Hence is it that the Syriack usually expresset; *Superiorum Righteousnes by NON THE RIGHT Sincerity of Mind*. He worshippeth God aright, that brings himselfe the sacrifice, and consecrates his own soule into a Temple. The Persian sacrificed the soule, conceyting that God wanted no other Victim. And indeed what gift more proper, which more befitting

Orat. 8.

Math. 23. 17.

¶ rabol. 16.

ting the spirituall Essence of God ; then our most immateriall part. A Philosopher giveth you the reason ; it is to shew v. 3. In
~~and~~ ^{the} ~~particular~~ ^{part} it is that which alone can be united to the Di-
 vine Nature. Scripture affords not a precept or Testimony for
 the Divine Institution of the oblation either of Bealt or Graine
 at the first; such sacrifices beeing meerly taken up by the Patri-
 arkes as sensible acknowledgements of homage to the great
 Lord of the Earth, though in succeeding times these and other
 rituals were enjoyed the *Israelites* as Types or as avocations
 from Idolatry, (as *Justin Martyr* and *Mamonius* conceive.) ^{Dialog. cum}
 they being as prone to the *Egyptians* Idols as to their Flesh-
 pots. The Heathens well saw that Oblations ~~are~~ ^{are} *done* without
 out the Intentions of the mind were ineffectuall, but a needless
 Butchery, but ~~not~~ ^{not} Fuell nor Sacrifice: nor could it be ^{Hieroles.}
 imagined that men of their knowledge should conceive their
 Gods to be like Flies taken meerly with the steame of flesh, or
 as dead carcasses, whose ill sent you keepe off with a precious
 oyntment or a rich perfume. *The sacrifices of God are a troubled* ^{P. salog 1.17.}
spirit, a broken and a contrite heart, O God, wilt thou not despise.
 It must be contrarie, for if we offer aright and according to the
 rule, *Exod. 30.* We must *conserere* brule our spices, that we may ^{Greg. moral.}
 examine subtilly the soundnesse and favour of them within. ^{I. I. c. 19.}
 Looke we then to the Inside of our gifts, that we present not our
 God with the *Philistins* Trespaſſe-offerings, Mice and Em- ^{1 Sam. 6. 41.}
 rods ſet forth in Gold.

The sacrifice of the body by Abſtinenſe and Mortification is
 best performed, when we ſeriously afflict the Soule, and rent
 the heart. It is ſuch a Fast that I have chosen, a day for a man to
 afflict his Soule, it is to bow downe his head as a bulrush to spread
 ſack-cloath and asbes under him, wilt thou call this a Fast, and an
 acceptable day to the Lord? *Is. 58. v 5.* Godly ſorow conſift-
 eth not in a Phatiſtacall diſfiguring and ſad compoſing of the
 Countenance, but muſt affect each faculty and affection as Saint
 Paul describeth that of the *Corinthians*, *2. Cor. 7. 11.* which
 produced that general change, which wrought that *Indignation*,
 that *fear*, that *vehement desire*, that *zeale*, &c. and through re-
 novation of the mind. The Conversion of a Proſelyte accor-
 ding to the Jews was to be wrought by the admission of a *New*
^{Apud V. cl.}
^{Job Seldenius,}
^{de Iure Nat.}
^{& Gent. &c.}
^{1. cap. 8.}
^{script.}
 Soule;

State, that of a Sinner, certainly by the *Crusis* of *the Cross* he
 bear. Tell me not then of thole uncertaine and contingent
 Symptomes of Penitence and Devotion, as of thy flowing
 teares; there is not an Hypocrite or Actor but hath more com-
 mand over his eyes; or of a Macerated Conscience: occasioned
 perhaps by thy frequent surfeits; of thy abstinence for a whole
 day; it may be it is with them in *Basil*; *inclusum in die Supper*, to
 be revenged of this day at Supper, and so not lose, but shalfe
 Meale by making two together. Dost thou keepe downe a list
 to day? is it not to give it some paine and intermission, that it
 may become more vigorous the day following? is it not to pen
 it in, that it may burst forth with greater flame? But admit thy
 rigour over thy lusts greater, it is but for one day in a whole
 moneth, and then onely when miseries or commands of Autho-
 rity cast thee upon thy knees; the *Pharisee* fasted two daies e-
 very week at night contented himself with a few *Sallers*, and
 these to enable him to endure more fasting and affliction; his
 rest was either upon the bare ground, or else on *Thornes*, a
Bed of languishing, that he might take no rest. Dost thy rig-
 ousnesse exceed his? Had they exercised this severity to ele-
 vate the Mind for pious Contemplations, and so to give wing
 to their prayers as well as for the humbling of their bodies, and
 not for vaine pomp and ostentation, it had beene extreme handi-
 ble in them. But with us since the choice of Meates, the whip
 and haireloth are laid aside, to avoyd Indulgence and Popery, are
 not we wisely become *Ecclesies*? *Bodily Exercise* profiteth
 though little, little in respect of the godly and inward contri-
 tion of the Heart; for unlesse this be piously affected with hu-
 miliation and penitence, a *bed of Ivory* would doe better then
 thy ashes, and thy robes of Purple then the *rough garment*, see-
 ing in thy sad mountifull guise without the inward weed thou
 art but a contradiction to thy selfe; thou art but possessed like
 those in *Math 8*. out of whose mouth the *Droolls* confessed
 Christ, but still they were *Droolls* within. Thou doest warke
 with Vertue against Vertue, with Devotion against Devotion,
 and falseth even by those Vices and Lusts thou wouldest seeme
 to strowe. Are we *Temples of the Holy Ghost*? 2 Cor. 6:16. where
 shall in no wise enter into that Temple, any thing that is un-
 cleane

1 Tim 4:8.

Zach. 13:4.

cleane, *Revelat.* 21, 27, and shall we make them like unto the *Egyptian* Temple, which within a (peculiar magnificence) Structure contain'd a *Crocodile*, or some such venomous Creature? what sinne can God more detest, which more injurious to his Omnicience then this selfe obscuring, which more contrary to the simplicity of his Essence, then the *having of a heart* *and a heart*, this doubling and simulation? Is it not the extremit folly thus to becom a ridiculous Pageant before the Eyes of God, who *seeth not as man seeth*, the eyes of Angels, yea and of men? The wisest of these can soone distinguish betwixt a strained, and an even unforced Piety. The counterfeit Cow of *Myron* could deceive other Cattell onely, but not Men. The Apes were never more Apes, then, when as *Lucian* speaketh, *Apaelior.* *Eniquus apes apes abdida*, they adventur'd to put on the Persons of Noble-men. There is nothing sooner betrays thee, then thy exquisite art of imposing, as the deepe Tincture doth soon manifest the false Metall. Consider what vanity is it to bestow so much paines to manage the outwards, whereas lesse by farre would serve to rule the Mind and Conscience. But would'it thou appear in the Saints innocent raiments, survey thy selfe first with eyes like the windowes of *Solomons Temple*, *Exodus 27* *Exodus 31* *Exodus 35* *Exodus 36* *Exodus 37* *Exodus 38* *Exodus 39* *Exodus 40* *Exodus 41* *Exodus 42* *Exodus 43* *Exodus 44* *Exodus 45* *Exodus 46* *Exodus 47* *Exodus 48* *Exodus 49* *Exodus 50* *Exodus 51* *Exodus 52* *Exodus 53* *Exodus 54* *Exodus 55* *Exodus 56* *Exodus 57* *Exodus 58* *Exodus 59* *Exodus 60* *Exodus 61* *Exodus 62* *Exodus 63* *Exodus 64* *Exodus 65* *Exodus 66* *Exodus 67* *Exodus 68* *Exodus 69* *Exodus 70* *Exodus 71* *Exodus 72* *Exodus 73* *Exodus 74* *Exodus 75* *Exodus 76* *Exodus 77* *Exodus 78* *Exodus 79* *Exodus 80* *Exodus 81* *Exodus 82* *Exodus 83* *Exodus 84* *Exodus 85* *Exodus 86* *Exodus 87* *Exodus 88* *Exodus 89* *Exodus 90* *Exodus 91* *Exodus 92* *Exodus 93* *Exodus 94* *Exodus 95* *Exodus 96* *Exodus 97* *Exodus 98* *Exodus 99* *Exodus 100* *Exodus 101* *Exodus 102* *Exodus 103* *Exodus 104* 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1026* *Exodus 1027* *Exodus 1028* *Exodus 1029* *Exodus 1030*

prophanation, as conceiving ~~malitia~~ ~~sin~~ the flattery of the Gods, as *Plato* defineth the former, to be more tolerable, then the irreligious contempt of so great a Majestie. That is but a luxurious branch shot forth through the strength and heat of Devotion, & may deserve our charity: This is an effect of Atheistical pride, and therfore calleth for our hate or contempt.

But if there be any filth to be washed away from the *daughters of Sion*, I could wish it were to be done alwell by the *spirit of Judgement* as that of fire. For the Lord requireth both, *Isay. 4. v. 4.* He requireth a fire indeed, but to aire and cleanse the Church, and not to burne it as a leprous House. There is a wide difference between washing with Soape, and with Nitre, which vexeth, teareth and consumeth. *The wringing of the Nose bringeth forth blood*, saith *Solomon*, Experience hath confirmed this Truth in part.

Pro. 30. 23:

Lament.
L. 2. 2. 8.

Παραγένεται
πάντες τοις απορίαις
καὶ τοῖς οἷς
πόνοις τοῖς Ε-
γείρεται τοῖς
πόνοις.

Chrys. Ep. 1. sec.
ad Olym. Pro.
missiones legi s
unt obscurae,
Evangelii sole
meridianis clau
riores.

Krysus Pro-
missio legis est
possessio terra
Chanaan, Pro-
missio Evangelii est vita
beatissima in calis
agenda Cam-
erian. in My-
robo. ad.
Heb. 8. v. 6.

Certainly, if injuries done to the Temples even of Devils have not escaped unpunish'd; Providence hath a judgement in store for the Sacrilegious attempts and irreverence of these times; I pray God it be not this in the Text;

Ye shall not enter into the, &c.

The Commination and the heaviest of any, even an Exclusion from the joyes of Heaven, I am as unable to expresse the height of such a losse, as I am to conceive or utter the joyes themselves. It was but *Non intrabis Terram*, ye shall not enter into the Land, in the time of the Law. God who is the *weigher of the spirits*, was esteemed of then for the most part but as Judge of the Earth. For the Actions of the Old Testament being more materiall and bodily as fitt to the *Genius* of a Carnal People the Iewes, had their recompence proportion'd to their nature and quality, namely Terrane and sensible Benefits. But the *New Covenant* which was to be written in the Heart, *Jer. 31. v. 31. seq.* and did *Wasilios* speaketh, requiring a more abstracted, immateriall worship, propofeth rewards of a farre greater perfection, as being a *better hope*. *Heb. 7. a better Covenant, & established upon better promises, Heb. 8. v. 6.* And certainly if the Old Covenant containeth in it any promises of eternall life, they are wrapt up in some obscure shadowes, & dark Characters, which yet I confess men of greater Illumination have bin

bin able to read as the Patriark who looked for a City which hath foundations, *Heb. 11. v. 10.* of which is probable, received some glumps of it by a rude Landskip of tradition. For had Moses plainly propounded the Kingdom of Heaven as a reward, how was it possible that those grand Textuaries the *Sadduces* shoud deny a resurrection? The latter Jewes though they are used to flatter themselves with hopes & elision discourses of the *Messiah* his Kingdom with the joyes therof, yet confess this opinion grounded more upon tradition then text. *S. Jerome* hath rightly observed, *per spcum est*, saith he *Regnum Celorum primum in Evangelio praedicari per Iohannem Baptizam, Dominum Salvatorem & Apostolos.* The first newys of a kingdom of Heaven is in the Gospel.

In the next place, we are to reflect on the condition to which this promise is made unto us, this *righteousnesse* or good works; a condition to this new Covenant of grace so essentially requisite, that it is altogether indispensable in all those, who having been blessed with the means & oportunity, have yet neglected the performance thereof. *Without holynesse no man shall see the Lord*, saith *S. Paul. Heb. 12. 14.* Our blessed Saviour is as expresse, *if thou wilt enter into life, keep the Commandements. Mat. 19. v. 17.* Yea, I am perswaded, that the thiese on the Crosse, who made but one step from *belief to sight* enter'd not Paradise without the benefit of Righteousnesse. For though there were no odds between his Conversion & Translation & might want time for the production of any outward act, and the bringing forth of fruit; he could not want it to budde in. For after the contemplative Ascent of Faith to divine verities, there ariseth immediatly an active one together with charity in the wil. *As soon as Sion travelled she brought Children. If. 66. 8.* This young convert then, since becom a true Believer, must have had of necessity that root & ground-work of love, a most firm resolute, of obedience, that *υπὸν αἰσχρίων* as *S. Chrysostome*, the vertue of the mind & sanctified intentions, which are good effects, only not blown out & disclosed, & therfore have their reward, the *Kingdom of Heaven*. A reward of that transcendent value indeed that our maturest fruit & compleateit labours are infinitely disproportion'd thereto, in that they carry no merit and condignity of glory with them (as the Jesuits would evince hence) but a vast inequality. *The reward being reckoned Rom. 4.*

of Grace, and the worke of debt, a debt to God who created us to glorify him by our good works; a debt to human nature that binds us to walke according to *Season*, and requireth from us that *Reasonable* service to our Master. Blisse is rather a gift upon condition of obedience, then a deserved purchase, or exact compensation. The Scripture indeed and the Ancients are used to stile the Kingdom of Heaven a reward, and ~~reward~~, though in something a wide exception even as the Hellenists doe in the old Testament, as *Ezech. 27. v. 15.* they render *בָּנָה* usually implying a gift, by *מֵן*; a reward, and elsewh^{re} here frequently expresse Mercy & Bounty, by words that import Recompence & Justice. We may content our selves with this; That as God out of his free grace and goodness was pleased to promise for our endeavours and performances such liberal rewards of joy and Blisse, so we may be confident, he will be just in observing his promises. *He is not unrighteous to forget your worke and labour of love.* *Heb. 6. 10.*

As the harshnes of this continuation shoulde *awaken unto righteousness* the most sleeping benummed soul, so shoulde the Mention & promise of a Kingdom here, excite & allure to it the most edged ambitious Appetite as being the only object, which can at once both provoke and stilly satisfy without glutting. Give me leave to adde one motive unto righteousness more; it shall be that of *John the Baptist* *Mat. 3. v. 10.* *Now the Axe is laid to the root of the Tree, therefore every tree which bringeth not forth good fruit, is hewen down, and cast into the fire.* Every Tree, The tallest Cedars, those Princes of the Forrest, as well as the shrubs and underwoods, *The day that commeth shall burne them up, saith the Lord of Hosts* (by *Malach. c. 4.*) *that it shall leave them neither Root nor Branch.* By the Law of *Moses*, when War was to be made on a City, the Tree which bare wholesome fruit and like that in the Vision grew, whose height reached unto *Heaven*, the leaves faire, the fruit much, and in which was meat for all, was not to be cut downe: but the Trees which were not for wholesome fruit & meat were to be felled. There is nothing you see that can avert these Judgements of War, Flame and final destruction but only a trustring Righteousesse. *Sodom* might have flourished yet, had there bin but five

Deut. 20. 20.

Dan. 4. 11.

sighteous perform in it. When the Land overfloweth with sinne
and tristnesse, & griefe; Noah, Job, and Daniel, were they in it,
should deliver all; & cast their owne Soules by their Righteousnesse,
Exoch 14. v. 14. Now then that the Line of confusion is stretched
out, that the Axe is lifted up not to lop off Branches, or cut down
Thicknesse, as in If. 1. 10. but to hew down at the very root; when we
are encompassed on all sides with calamities and miseries, on each
hand with perils, & already involved swelinge in al them of the
Apostles, in perils of Robbers, in perils by our Countrymen, in perils
in the City, in perils in the Sea, in perils smiting our very selfe. 2 Cor. 11. 26.

thence is it not time, think you as we tender the general good of
our Country, and the Salvation of our own soules, that we bring
forth fruit worthy of repentance, that we returne to the Lord our
God with all our Hearts, with fasting, and with weeping, and with
mourning, that we break off our sinnes by righteousnesse, that habit
of profaning Gods holy Name with bloody execrable oathes,
Riot, all manner of Luxury, pride, rapin, oppression, incontinence,
Or? These are our greatest enemies. The Civil War is in our
owne Bosomes. There is not a better or more certaine Stratagem
wherby to defeat the Enemy abroad, then by rendering our lives
as righteous as is our cause. Then shal we like that Roman leader
dazzle & confound the eys of the adversary with the light reflec-
ting from our boisterous adiour, that *Bright place of righteousness.*

Righteousnesse, saith *Solomon*, exalteth a Nation, Pro. 14.
especially that part of it which consisteth in humiliation & sor-
row for sin. For when wee are tightly affected with this, we
raise up the foundations of many generations, we become Repar-
ers of the Breaches, and restorers of the paths to dulle. 10. If. 58.

22. Such a Fast resembleth the Coyse of that valiant Patriot
Mordecai, which (as the Ieves report) was stamped on one side
with Sacke cloth and Ashes, on the other with a Crowne of
gold. Such is the blessed effect of Humiliation, especially when
attched with Acts of charity, which are the Seales of the Co-
venant we make with God after our Fast, which binds us to a
new Obedience as you may see in *Hebrem* 9. and 20. c. and a-
mong these Acts none so necessary as them of Mercy, when we
offer our goods to the poore, which is the third Holocaust of
a Christian, as *Aquinas*. The Fast unto God is desribed

*Selden de Iure
Nat. & Gent.*
lib. 2. c. 6.

22 q. 81. art.
3. ad 3.

Zach. 7.

1558, 8.

Vid. Concil.
Trib. can. 33.

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E. 32. 17.

7. by excommunicating his judgements; shewing Micer and Complices
every man into his brother. This is the East that maketh thy lights
break forth as the morning, & thy righteousness to rise before thee.
Quid ventri subfractum aduersus pauperibus was a good Canon,
else what do we but sit for our selves and have the expence of a
Meal? Consider what Alms doth, & how righteousnesse doth deliver
(to wit from the suores of death) was the last speech of dying
Tobit v. 14. So great is the affinity betwixt alme-giving and
and righteousnesse, that the former in Daniel is expressed by
the righteousnesse. Where it is Dan. 6. 2. When you doe
Almes, the Orientall translations have it, when thou doest
righteousnesse. And now I am to commend the poore, raked,
and Maimed Souldiers as Objects for the best of your mercies
and charity, so for your Justice. For stands it not with all reason
and equity, that we should relieve them who with so much
alacrity have hazarded their lives (and it is their misery that a
more speedy death hath not quite dispatched them) to preserve
ours, to whose valour and magnanimitie we owe in part that the
breath of true Religion is not quite exhaled? Owe we not to
them the faint shadowes (and even thus most deare unto
us) of our Liberties and Proprieties, yea and (for ought I
know) the life of our Pious Prince, with the defence of what e-
ver can be precious either to good Christian or good Man; And
therefore doe, if not Alms yet Justice to these distressed Souls.
But to conclude If you desire that Pleneness should once
more visit your Palaces, and Peace your borders, with all the
sweets that Bleſſed name carrieth with it, bring forth that
fruit of Righteousnesse, which is sowne in Peace Jam. 2. 18. If you
cover lattly all the faineſſe, the clouds can drop, and al the Bleſſ-
ings that Heaven can poure upon a Land, even the whole Cata-
logue in Lev. 26. then as you are required in that Chapter,
Walke in Gods Statutes, keep his Commandments, and doe them.
Then certainly will God withdraw his heavy arme, and deli-
ver us from the hands of our enemis, that we may serve
him without feare, in Holinesse and in Righteousnesse
before him all the dayes of our Life.

FINIS.

